1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

heiteans, they use an expression of thankfulness for whatever they receive, always lifting it over their heads. (66, p. xlix.)

Relatives, close friends of either or opposite sex, greeted each other, after periods of separation, with the nose-pressure. Among commoners this was called *uma*. Among chiefs the same caress was called *fekita*. A commoner never kissed a chief in this manner—excepting a common woman taken by a chief as a wife or concubine. No one so kissed the Tui Tonga but his favorite wives and his immediate relatives. Others kissed his foot or his hand, according to their rank, by touching the nose thereto.

There were three forms of *uma* or *fekita*: the pressing of nose end to nose end; the pressing of the sides of the noses together; the crossing of noses and pressing together of nostrils. These various methods have no specific names. There were formerly but two correct methods of kissing, namely the first and third; no one but a "country fellow of low birth" would employ the second. The first was employed by relatives and friends, and the third was employed by man and wife or by sweethearts.

In passing, friends always had a conventional word of greeting. Acquaintances used this greeting if of generally equal rank. Enemies usually ignored one another. This salutation made constant use of the term *malo* (well done, it is good), implying praise or approval. For example, if A walked along a road and passed B who was pulling weeds by the roadside, A would say: "Malo e hua" (Well done your pulling weeds). B would answer: "Io, malo e fononga" (Yes, well done your walking by).

Or two men pass each other in fishing boats: A says, "Malo e toutai" (Well done your fishing). B responds, "Io, malo e toutai" (Yes, well done your fishing).

Also, A, carrying a burden by means of a *haamo* (shoulder) stick, passes B who is digging yams. A says, "Malo e keli" (Well done your digging). B responds, "Io, malo e haamo" (Yes, well done your carrying a burden).

The special greetings proper to different ranks are given in the list of Tui Tonga and chiefly words.

Delicacy and circumlocution in referring to another's affliction are marked in Tongan conversation. An excellent example is afforded by Thomson's account (54, pp. 279-280) of a leper in Parliament.

The act of registering fear, inferiority, subjection, repentance, or humility is called *hu*, which is done by placing a necklace of Tahitian chestnut (*ifi*) leaves about the neck and sitting with bowed head and hands folded tightly in the lap.

To serve food on a green banana leaf, called *fakaloufusimata*, is a mark of distinction to the one so served. The term *malangafao* refers to the custom at a distribution of food of people rising to fill their baskets with food. Gifts presented at a feast are thrown down.

Men at times sit in the same style as Samoans, one foot on the opposite knee. The more usual style is tailor fashion. (See page 126.)

Babies are carried in a cloth slung over the back and passing under a woman's left arm and over her right shoulder. The baby is usually placed with both feet pointing to the left. They are carried astride the hip, too.

Men wear their shirts tucked inside of the *vala*, or skirt worn about the waist. This cloth is longer than the Samoan *lavalava*, reaching to below the knees and often nearly to the ankles.

Women wear their tunics hanging outside the *vala* around the waist.

Men frequently wear a flower, usually hibiscus, over the ear.

The eyebrows are frequently lifted in assent while listening to the conversation of another.

Diving into water from a height is done feet first, arms out.

Men shave the hair from the legs.

Women shave off the pubic hairs and pull out the axillary hairs.

Men use pieces of coconut husk as toilet wipers, while women use old tapa. The Samoans use stones, a custom regarded contemptuously by the Tongans.

Old men wear the hair shorter than young men. Women, after the menopause (*pao*), also wear the hair quite short.